THE EVANGELICAL LUTHERAN

INTELLIGENCER.

Hier stehe ich, ich kann nicht anders;
Gott helfe mir! Amen!—LUTHER.

VOL. IV.] JULY, 1829. [No. 5.

Youth.

No season in the life of man is so fraught with hope and expectation, as that of youth. The blood boiling with animation for honour and wealth, spirits vigorous and expanding with the idea of enjoyment and pleasure; cause the season of youth, to be one of much interest, and full of anxiety. Just emerging from childhood, and not having the discernment and caution of maturer years, frequently causes man in the season of youth, to err and fall into many and grievous difficulties. Often has the vessel of man ran foul of the rocks of youth, so as to spring a dreadful leak, which caused it to sail with much disadvantage and danger; with much dulness and labor, or finally ended in a total shipwreck. Thus we see the season of youth is one of great importance, and should be spent with an eye to our future usefulness and happiness. In the season of youth, we should lay a foundation sufficiently strong, to bear the grandest and most magnificent structure. Every stone should be chosen with the greatest accuracy, refusing every one that will not lay firm, or prove useful and necessary to the support and firmness of the great building, which is to be erected upon it. Every stone should be rightly trimmed and fitted, so as to make a solid foundation, capable of resisting the most boisterous storms and tempests, which may be directed against the superstructure.

In the season of youth, we should particularly attend to the more important concerns of *religion*. Whilst the heart is yet tender, and more liable to receive and cherish the impressions of the truths of the gospel, we should use our endeavors to fasten them upon it. We should under no consideration whatever, neglect so great and important a measure; as our usefulness and happiness in life depend upon it. But

above all, our eternal welfare is inseparably connected with it. If we wait till afterwards, and let sin obtain so great a hold upon us, it is almost impossible to shake it off; or if shaken off the effort is mighty, and causes much pain and sorrow. It comes off like a limb, requiring much force and necessarily brings with it some part of the body, so as to weaken the body and cause the most excruciating pain. How pleasing to the aged and experienced Christian, and how delightful in the sight of God, to see youth bending their way toward the sanctuary of God, instead of turning their feet towards the abode of sin and destruction, the gambling-table and the liquor that converts the rationa creature into a brute. What pleasing sensations must it cause in the breasts of ministering spirits, of guardian angels, to attend youth to the place, where salvation through Christ is held out to sinful man! Yea, what joy must there be among the hosts of heaven, at such an heavenly sight! a young man in the temple on earth, worshipping his God in spirit and in truth!

PENSATOR.

Thoughts on Revivals.

NO. 3.

It will not follow from what has been heretofore said upon this interesting subject, that every excitement produced by men, avowedly aiming at the conversion of their fellow creatures, is a revival. Much of the discredit, which has been thrown on revivals, has arisen from the readiness which has often been displayed to dignify with this appellation, every exhibition of feeling that occurs under the stimulating means to which there is often a resort. There are, doubtless, spurious revivals, excitements that do no good. They are produced by improper means and are directed to no happy result. It is easy to produce strong emotions in the human heart, to agitate and alarm and to guide these exercises to calmness and quietness of spirit, and yet nothing desirable be the result—but the contrary. When the more alarming truths of religion, are disproportionately stated—that is, made the prominent themes of discourses—when every variety of representation is resorted to—to magnify the horrors of the wicked's punishment—and when in addition to this, there is a travelling from habitation to habitation and an indiscriminate hurling of firebrands and death—the consequences will be, at least on minds of the weaker sort—distressing apprehensions. When this has been effected, it may be blazoned forth as an amazing display of divine grace—as a precious outpouring of the Spirit—and yet it may all vanish, "like the baseless fabric of a vision

and leave not a wreck behind." Nothing is more easy than to get up, as it has been called, a revival of this kind, and nothing, I would say, is more easy than *to get it down*. There is often an injudicious zeal, displayed by men, by good men too—to accomplish the salvation of their fellow creatures. Impatient at the slowness of their operations and the fewness of their victories over the depravity of man—they abandon the weapons, which the Redeemer has put into their hands, and with others, sharpened elsewhere, they charge upon the foe. They fancy that their onset, which startled for a moment, has been successful—and when they are reposing in their conquest—they discover the enemy rolling back upon them with augmented, rather than diminished power. It is to be regretted, that they who adopt this, to say the least, doubtful system, find fault with all who do not agree with them. The more judicious ministers, who were successful in the conversion of men before some of these *stormers* were born, are regarded as unfaithful and cold, and they and their people are alike represented as walking in blindness to misery and death. This should not be so. There is always something suspicious in any excitement which is attended with illiberality and censoriousness. Revivals have taken place—they can be produced again, and every faithful minister should aim to have the Lord's work revived in the midst of his people—to strengthen saints and to convert sinners. To bring about such a state of things, we must use the means which God has prescribed—and resort to none that are unscriptural and equivocal. The Gospel must be preached with simplicity and zeal. The mind must be instructed and the heart touched. Through the judgment, the affections are to be operated on—and every step that is made in the work of regeneration and sanctification, should be the result of clear views of our condition and our relations to God, our Saviour. The great instrument for a revival of religion and for a wide-spreading diffusion of the gospel of Jesus, is preaching—plain, earnest, faithful preaching. It is the preaching of the cross—which has done so much already and through it, the mustard seed will become a great tree, under the shade of which, the nations may repose in security and joy. Prayer Meetings, when judiciously conducted and not made the means of inordinate excitement, have often been blessed of God and they will ever subserve important purposes in the salvation of men. In addition to these, private intercourse with the people and temperate conversation on the subject of religion, are important and salutary, and are adapted to effect more, perhaps, than some other plans, which are more in vogue. It is by such means, not new, but as old as Christianity, that God proposes to save the nations of the earth. If they accomplish not all that is desired, we will find the cause, not

in their insufficiency under divine grace, but in the voluntary rejection of them, by free agents. Whenever it is thought that they can be improved, we impeach the wisdom of God—and though success may appear for a moment to smile on us, whilst we are engaged in a derelection of the beaten track—it is all delusive—it will appear in the end—that God's ways are better than ours, and that his wisdom excels man's.

NEANDER.

Extracts from the Graduate Address,

Delivered at the Second Anniversary of the Theological Seminary, Gettysburg Pennsylvania, on Tuesday Evening, 19th May, 1829.

BY THE REV. L. EICHELBERGER, of Winchester, Va.

After expatiating tolerably largely upon the character of the ministerial office, (which for want of room, we regret to be compelled to pass over) he thus proceeds:

"We have now sought to give you, my young friends, an outline of the character of the work in which you are to be employed, and the preparation which it needs. It is only an imperfect outline, aiding as landmarks to save you from mistake. But, from the hasty sketch which has been offered, we desire you to infer the nature of that preparation for the ministry, the importance of which, our object was to exhibit. When you sum it all together, well may you say, how much time—how much labor—how much study—how much instruction—are wanted to fit you for your business. How mistaken the notion, that a few month's study is sufficient—that a pious look, a few pious words, and a parson's gown will make a *parson*. Not so—and yet in one sense it does. We know ministers, it is true, of this *pattern*—but it is found rather *scanty*, although they can stammer out a sermon, if a sermon it may be called; but a child of '*mother wit*' can do the same, and with much more credit. The groom who attends his master's horse—the boy who waits upon his person—are much more deserving of praise. They aspire not above the station for which they are fitted, and there are useful. Well might a wit of England ask

What reason can there be assigned
For this perverseness in the mind?
Brutes find out where their talents lie:
A *bear* will not attempt to fly;
A founder'd *horse* will oft debate,
Before he tries a five-barred gate:
A *dog* by instinct turns aside,
Who sees the ditch too deep and wide.
But *man*, we find the only creature,

Who, led by *folly*, combats nature;
Who, where *she* loudly cries, *forbear*,
With obstinacy fixes there;
And, where his genius least inclines
Absurdly bends his whole designs.

Swift on Poetry.

As well might a child in his syllables be made a Professor in your Seminary—or a school-boy the President of your country. Good Father Gregory, thought very differently, when he expresses his pity of men that had scarcely passed their childhood, before they understood the scriptures, if they had but learned two or three pious words, which they got by heart, or had read some of the Psalms of David and put on an *outward garb* of *piety*, were presently urged on by the vanity of their minds to aspire to the government of the church. And justly asked "what they thought of the commonest employments in comparison with divine wisdom, since for acquiring the one, great pains and much instruction and practice they knew was nenessary; can they therefore imagine that the other, should be so easily obtained?" Methinks, this holy father, if now in our assembly, would respond his *hearty amen* to the sentiments we have been urging.

Do not think, my brethren, upon leaving the Seminary, because we judge you fit to be received into office, you have laid up a fund of knowledge sufficient for life, upon which you may always draw. Not so—you will scarcely be absent a week from your Seminary, before some unexpected question in which your decision is required, will make you wish heartily again for the aid of your instructor. All you have now acquired is only a general notion of things, and of ecclesiastical affairs; as it were some little furniture which you are hereafter to work upon and improve. For ten years to come you must be more diligent students than ever you have been, or you will fall awfully short of that character of a Bishop, which in the course of our remarks, we have attempted to draw. And suffer not yourselves to be drawn aside from this object by any consideration. Upon every subject in relation to your duties, the best rules have been given you in the course of your instructions. As you love your instructor, as you regard your respectability in the ministry, keep close hold upon them all. Have them distinctly transcribed, and a portion of them assigned for the reading of every day. I would not say, you should have them with you in the pulpit. On all other occasions, as a body-guard, they should attend you: and even there, a few of them should be kept in sight, and hastily read as you enter the sacred desk.

Remember, that hereafter, being scattered in different sections of the church, you will be deprived of the sweet counsel you were used

to have together, that no longer you will enjoy the candid reproofs and admonitions of each other. Though among the people of your charge you should have the best friend the world knows, yet no matter what ill-shaped habits he discovers in you, or what defects in your conduct or pulpit services, he will hesitate to remind you of them.

Let your instructions, with Miller's letters added to your budget, be your guide; and thus equipped, go forth, my young brethren, to your work, in which may Heaven bless you; and when, in your master's name, you are preaching his gospel and calling sinners to repentance, may it be said of you all—

> "There stands the messenger of truth; there stands
> The legate of the skies!—His theme divine;
> His office sacred, his credentials clear.
> By him the violated law speaks out
> Its thunders: and by him, in strains as sweet
> As angels use, the Gospel whispers peace.
> He 'stablishes the strong, restores the weak,
> Reclaims the wand'rer, binds the broken heart,
> And, armed himself in panoply complete
> Of heavenly temper, furnishes with arms
> Bright as his own, and trains by every rule
> Of holy discipline, to glorious war
> The sacramental host of God. *Cowper.*

You who are now only preparing for the field, and whom your departing brethren will leave behind them, we trust the ceremonial of this evening will make more patient under the tedious burden of your studies. This long preparation for your office, we confess, is a tiresome task. No wonder that you sometimes complain—sometimes are impatient to be free—we have felt so too. But if the picture of your work, we have this evening sought to give you, be correctly drawn, and it comes much short of the truth, you see the preparation it requires. You see the fatal mistake of hastening to the war, before you are armed to meet the foe. To this truth, all your brethren add their testimony, and was mine of any service, I would freely give it. Now are your best and your happiest golden days. Now time should have no advantage of you—give not a moment to be wasted. At best, they fly too swift. Wherefore study *close—read hard—trim late your lamp*—for sooner than you fancy, impatient as you now are to be free, the hour will meet you when you will greatly want all the knowledge you will then have gained and more too.

And from what has been said, you, my hearers, may have a rough sketch of the Christian ministry. You may see what a Bishop should be, and what his situation is. It differs, perhaps, from what you have supposed—but such is it's character. With you it rests to provide, that your congregations be served by men, such as the importance of the

work requires. From your ranks our ministers must be drawn, and by your aid they must be prepared for their office. If you then shrink back from the task—If you cannot exchange your condition in life, for the often suffering one of the minister of Christ—If you would be discouraged by the dark clouds which it exhibits—Oh! for religion's sake, learn sympathy for those who have dared to venture. Support their hands—encourage their hearts—aid them in their work; and above all be not hasty to censure. Even the inspired Paul did say, "who is sufficient for these things." Love them therefore who labor for you in the Lord, and pray heaven that Bishops qualified for their work, such as Christ will own, may never be wanted to serve him in his sanctuary.

Tortures of the Inquisition.

MR. EDITOR:

I send you, for insertion in your valuable Journal, the following account of the tortures of the Spanish Inquisition, hoping it will meet with your approbation. It displays the horrid barbarity and hellish cruelty of the savage Jesuit in glowing colors, and gives us an idea of the degraded state to which religion was brought, during the tyrannic rule of Popes and their blind devotees. Who will not shudder and quake with horror, whilst he peruses the different kinds of torture and especially the second? Who will not praise God; raising grateful thank-offerings from the very bottom of his heart, that Luther, that man of God appeared, to banish from the earth the abominations of Popery and restore the true and peaceful gospel of Christ, whose only arms are spiritual? May we appreciate our privileges, and never by rebellion against God, give him cause to withdraw his favour, and suffer us to fall into spiritual slavery and death. GAMMA.

Ohio, June 1st. 1829

There were three methods of torture: the cord, fire, and water.

In the first method, they tied the hands behind the back of the patient, by means of a cord, which passed through a pulley attached to the roof, and the executioners drew him up as high as possible. After suspending him for some time, the cord was loosened, and he fell within six inches of the ground. This terrible shock dislocated all the joints and cut the flesh even to the sinews. The process was renewed every hour and left the patient without strength or motion. It was not until the physician had declared that the sufferer could no longer endure the torture without dying, that the Inquisitors sent him back to prison.

The second, was performed by means of water. The executioners stretched the victim over a wooden instrument like a spout, fitted to receive the body of a man, without any bottom, but a stick passing across it. The body, falling backwards, came to such a position that the feet were higher than the head. In this state, the respiration became very painful and the patient suffered the most dreadful agonies in all his limbs, from the pressure of the cords; the knots of which cut into the flesh. In this cruel position, the executioners passed into the throat a piece of fine linen, wet, a part of which covered the nostrils. They then turned water into the mouth and nose and left it to filter so slowly, that one hour at least, was consumed before the sufferer had swallowed a drop, although it trickled without interruption. Thus the patient found no interval for respiration. At every moment he made an effort to swallow, hoping to give passage to a little air; but the wet linen prevented this and caused the water to enter by the nostrils. Thus it often happened that when the torture was finished, they drew the linen from the throat all stained with the blood of the vessels which had been burst by the struggles of the unfortunate victim. It should be added, that at every instant, a powerful arm turned the fatal lever; and at each turn the cords which bound the arms and legs penetrated to the very bones.

If by this second torture they could obtain no confession, the Inquisitors resorted to fire. For this purpose, the executioners tied the hands and feet, in such a manner, that the sufferer could not change his position. They then rubbed the feet with oil and lard, and other penetrating matter, and placed them before the fire, until the flesh was so roasted, that the bones and sinews appeared in every part.

Historie de la Inquisicion.

Meeting of Opponents

To Bible, Missionary, Tract and Sunday School Societies.

It will astonish our readers to learn, that in Pennsylvania, a meeting was held on the 19th of March last, consisting of 150 persons, who declare, that "Bible, Missionary, Tract and Sunday School Societies, as well as Theological Seminaries, are repugnant to the wants, rights, and liberties of the Republic—that in their opinion, all who are at the head of them, are either *unbelieving hypocrites* or blind fanatics, seeking their own aggrandizement. That those who travel through the country as Missionaries, to distribute tracts, to collect monies, are swindlers, too indolent to earn their bread by the sweat of their brow.

That they will liberally support Ministers opposed to these institutions, but in the event of failing to procure such, they will regularly attend in their churches, to hear several chapters of the Bible read and then close with a prayer and hymn. They declare amusements on the Sabbath, if not prohibited by the laws of our country, not inconsistent with *rational piety*.

Yes reader, such is the substance of a string of resolutions, adopted at a meeting in Heidelberg township, Berks county, Pa. In looking over the signatures attached to them, we were grieved to see Rev. T. H. Leinbach, Rev. J. S. Dubs. We are happy, however, that our Lutheran Zion does not, and never has, known them as Ministers within her borders. Woe to them; if they repent not. On a bed of thorns will they expire. "Why persecute ye me" will forever vibrate upon their ears.

The friends of the cause of Christ, need not be alarmed. Ignorance and folly cannot prevail! the puny arm lifted up against the Most High will soon wither, and very probably, some of the deluded fellow-sinners who signed the resolutions, (the substance of which is before you) will become converted from darkness to light and zealously support what now they condemn!

On the Various Divisions of the Decalogue.

MR. EDITOR:

In the discussion of the subject before us, we arranged the divisions of the decalogue into two general classes, I. the division into two tables, and II. into specific commandments. The second head was subdivided into two items, (*a*) a logical analysis of the decalogue, according to which it might be divided; and (*b*) an examination of the different divisions which have actually been made. Under this head we examined 1, the opinion of those who regard the preface of the whole as one precept; and are now brought in the progress of our remarks,

2. *To the opinion of those who divide the precept concerning Idolatry into several commandments, and unite into one, what in Exodus,* (in the Hebrew copies) *constitutes the ninth and tenth.*

From the logical analysis given in our last communication, it appears that the decalogue contains *four* preceptive clauses relative to *Idolatry*, viz. "Thou shalt have no other gods before me"—"thou shalt not make unto thyself any graven image"—"thou shalt not bow down thyself unto them"—and "thou shalt not serve them." That these

prohibitions all refer to different modifications of idolatry, or rather, that the first clause is a generic one including the other three, is very evident; and by the great body of the Christian church they have been collectively regarded as the *first commandment*. The division now under consideration, however, makes the second clause: "thou shalt not make unto thyself any graven image" a separate commandment; and in order that there may still be no more than ten, unites into one, what in Exodus forms two, viz. the ninth and tenth. This division was adopted by *Origen*, who was the first and most distinguished Christian father * that defended it, and hence it is termed the *Origenistic* division. He was followed by *Athanasius*, *Ambrosius* and others of ancient times, and by the Reformed Church generally among the Protestants.† In intrinsic excellence this division is very little inferior to the one yet to be discussed. Still under some difficulties it does labor, in addition to the fact that the preponderance of authority is against it. 1, the second commandment in this division is not really distinct from the first, but is embraced in it. That the second is a species embraced under the generic idea of the first, cannot be denied; although explanations may be given of both which will make them sufficiently distinct for all practical purposes. 2, The other division is according to the best Mss. found in the original copy of the decalogue contained in Exodus XX, and ought therefore never to have been altered. 3, The other one was in general use in the whole Christian church at the time of the Reformation, and ought therefore not to have been altered unnecessarily. It is evident from the candid acknowledgement of some of the Reformers themselves, that a spirit of opposition to the Papists was not altogether without influence, in producing the acrimony which for a season characterized this dispute. But we hasten to consider the

3d and last division, which is the one found in the original record of the decalogue in the Hebrew Bible, and has been most generally used in the different ages of the Christian Church.

This division in the best copies of the Hebrew bible, (Exodus XX,) is as follows:

(1) *Smaller Section or Single Samech.*

"I am the Lord, thy God, who have brought thee out of the Land of Egypt, out of the house of bondage: Thou shalt have no other gods before me: Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow

*Tellers Anmerk. 825 im 2ten Theil des E. Bibelwerks.

†Franc. Turretini Theol. Elench. Locus de Decalogo. Calvini Instit. Lib, 2 c. 8. §12. Zwinglius in Exegesi ad Lutherum. Beza vol. I. fol. 256

down thyself to them, nor serve them; for I, the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me and keep my commandments.

(2) *Smaller Section, i. e. Single Samech.*

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain (in mendacii asseverationem enunciat.)

(3) *Smaller Section, i. e. Single Samech.*

Remember the Sabbath-day to keep it holy: six days shalt thou labour and do all thy work, but the seventh is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day and hallowed it.

(4) *Smaller Section, i. e. Single Samech.*

Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

(5) *Smaller Section, i. e. Single Samech.*

Thou shalt not kill.

(6) *Smaller Section, i. e. Single Samech.*

Thou shalt not commit adultery.

(7) *Smaller Section, i. e. Single Samech.*

Thou shalt not steal.

(1) *Smaller Section, i. e. Single Samech.*

Thou shalt not bear false witness against thy neighbor.

(9) *Smaller Section, i. e. Single Samech.*

Thou shalt not covet thy neighbour's house.

(10) *Smaller Section, i. e. Single Samech.*

Thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's."

As the Jewish divisions of the books of the Old Testament were not retained by the translators, they are not found in the common version; but they are well known to all who read the original, as they are still adhered to in Hebrew bibles. Concerning the authority of this division, Dr. Jahn says,‡ "it is mentioned in the treatise *Sopherim*, and seems to have come down from the time, when after the return from captivity, the reading of the Pentateuch in the synagogues was estab-

‡Introduction to Old Testament, p. 118. Turnerised.

lished." Several divisions, differing from each other on some portions of the Pentateuch, were adopted; and Maimonides complains of the inconveniences resulting from this want of uniformity. At last all agreed in one of the greatest celebrity, which is the one contained in our Hebrew Bibles. These sections or Pharashioth, were subdivided into smaller sections,‖ which sometimes contained only one or more verses as the sense required; and of this kind are the divisions of the decalogue into ten commandments. If the Scriptures were uniform in their mode of repeating the decalogue, the testimony of the Jews contained in these sections relative to the division of the commandments at so early a day, will be superior to any other human authority involved in this question. But it is divested of some of its force by the fact, that the inspired writers do not appear to lay much stress on the order in which they narrate the preceptive clauses. Thus in Matthew's gospel,§ the command to honour parents, is placed after other precepts of the second table; and in Deuteronomy itself,¶ when the whole decalogue is repeated, the order of two preceptive clauses is different from the original record in Exodus. Yet certainly, it is reasonable to suppose, that in the original account of the commandments, if any where, the order in which they were given by God would be observed, and this is the order and division now under discussion.

In addition to the weight of the Scripture authority for this division, several things may be alleged in its favour. This division is, when rightly examined, somewhat more logical than that which makes two precepts out of the portion of the decalogue relating to Idolatry. But an objection nearly as strong lies against the division of the 9th and 10th commandments. We will impartially endeavor to state the relative difficulties of both. The 1st preceptive clause of our logical analysis, "thou shalt have no other gods before me" is a generic sentence, and certainly includes all kinds of gods, whether they be wood, or stone, or metal, or living animals, or heavenly bodies, such as sun, moon, &c. Thus also, the close of the 15th clause "*nor any thing* that is thy neighbours," certainly includes the 14th clause "thou shalt not covet thy neighbour's *house.*" But there is still some difference. The precept on idolatry *begins* with a generic command, and in explaining it, enters into specifications: whereas the last clauses in the decalogue begin with specific items, such as house, wife, servants, *neither*

‖Eichhorn's Einleitung ins A. Test. Band II, §78. Edit. sec.

§Chap. 19; v. 18, 19.

¶Chap. 5.

of which includes the other, and consist entirely of such items, excepting the clause at the *close*, 'nor any thing that is thy neighbour's.' Now if we suppose this concluding clause to mean, "nor any thing *else* that is thy neighbour's," then the 15th clause does not embrace the 14th, and the division now under consideration is decidedly more logical than that, which makes several commandments on the subject of idolatry. That this clause does mean "any thing *else*," is probable from the fact, that it is added *after* an enumeration of particulars, just as we add the phrase "and so forth" to a catalogue of items which we do not wish to extend to a greater length.

Nor were the objects embraced in the 9th and 10th commandments according to this division, though similar in their character, as might be supposed by the popular reader. According to the agrarian law of Moses, the soil of Palestine was a kind of property essentially different from every other. It was considered a holy possession, every part of which was to remain unalienably in the family to which it was originally given; and however often it may have changed possessors in the interim, at the year of Jubilee it invariably reverted to the original owner or his lawful heirs. Even when sold for lawful debt, it could not be disposed of in fee simple, but was in this case also subject to reversion at the year of Jubilee. Whereas all the objects contained in the 10th commandment, were alienable, and more distinctly within the reach of a criminal cupidity. Not even the Hebrew wife formed an exception; for she could be dismissed by a writing of divorcement, and any designing villain, by enticing her to disobedience or unfaithfulness to her husband, might be the cause of her repudiation. Since therefore the difference between these objects is so radical, it is not unreasonable that they should be the the basis of separate commandments.

Another point of distinction between the 9th and 10th commandments, has sometimes been placed by some Lutheran divines in the supposed fact, that the former refers to original or native depravity, and the latter to overt acts of trangression. Yet we must acknowledge that if any thing more be meant than what has above been stated, we are unable to discern the proof of the supposition. Nor did Luther himself place any confidence in it.* The other ground of difference is amply sufficient, and if even that did not exist, the specific diversity of the objects themselves is a sufficient basis for the division.

Finally, the major part of the christian church in all ages adopted this division. On this subject the celebrated Dr *Baumgarten*, in his

*In. Catech. Maj. Ezpl. præc. IX & X. "Credo potius utrumque præceptum et connatam et actualem concupiscentiam prohibere."

"Theologische Streitigkeiten,"† says: "this division was in use in the Jewish church, and was retained by the first christians, excepting that Origen and some who followed his example, adopted the other as preferable. This course was the more likely to meet with the approbation of other Christian fathers, because they were unacquainted with the Hebrew text, and the division contained in it. Augustin, on the contrary, retained and defended the more ancient division, from which circumstance it was sometimes called the *Augustinian* division, whilst the other was termed the *Origenistic*. And as this division was always retained in the Roman church, Luther saw no necessity for any alteration." And Teller says:‡ "The oldest and also the greatest part of the Jewish teachers divide the ninth and tenth commandments as we do, although Philo, Josephus and some others deviate from it. Among the most ancient teachers of the Christian church, Augustin and others are in favor of this division—but Augustin was not the first. The earliest testimony on the subject, is found in Clemens Alexand. Strom. L. VI." And this division is still retained by the far larger part of the Christian church in the world. Still there have been some Lutheran catechisms published, containing the Origenistic division. This was the case with the German Catechism published by the Lutheran church at Strasburg, in Europe, although in the Latin and Greek translations of it, the other division was retained. In a few Lutheran catechisms published in this country also, which have met our eye, the Origenistic division was adopted.

In conclusion, therefore, we observe, that although this division, which is the one adopted by the Lutheran church generally, is more scriptural and more logical than the other, yet must it be remembered, that the other is almost, if not quite as good, and is supported by many venerable names. A Lutheran therefore, ought not to look with disrespect on the Catechism of his brother, who differs from him on this point, but acknowledge, that in real value, there is very little difference between both divisions: yet he should rest assured, that whatever difference there is either in weight of authority or intrinsic evidence, it is in his favour, and that he has not the least reason to desire a change in his catechism. On the other hand we would recommend, that in every future edition of the Catechism, all the specifications contained in the decalogue, as recorded in Exodus XX, should be printed, as well those relating to the observance of the Sabbath-day, as the others which refer to idolatry. The little space gained by their omission, is

†Vol. 3. p. 230.

‡loc. supra cit.

not an equivalent for the misapprehensions occasioned by it in uninformed minds. Finally, we exhort all, as far as may be, "live at peace with all men," to begin every day, the light of which God in mercy permits you to behold, with the renewed purpose to fulfil this holy law to the utmost of your abilities; so that men beholding your good works, may be delighted with the law that governs you, and be led to glorify our heavenly Father: and so that you yourselves may live as pilgrims in a strange land, having your loins girt and your lamps trimmed and burning, waiting for the long expected coming of our blessed Lord.

Seasonable Reproof.

It is said that the metaphysician Locke, being invited to spend a social hour with some learned friends, after the company had assembled, cards were brought on the table; on seeing these the venerable philosopher and Christian looked upon them for some time, while the company were at play; then taking his pocket book began to write with great attention. One of the lords—for there must needs be lords, you know, in that country—observing him, asked what he was writing. The reply was worthy of the man. "My lord," said he, "I am endeavoring to profit, as far as I am able, in your company; for having waited with impatience for the honor of being in an assembly of the greatest geniuses of this age, and at last having obtained the good fortune, I thought I could not do better than write down your conversation; and indeed I have set down the substance of what hath been said for this hour or two." This keen reproof had its desired effect. Instead of being offended at the rebuke, they acknowledged its justice, quitted their play, and Mr Locke enjoyed with the noble lords a full flow of instructive conversation.

This anecdote may teach us a wholesome lesson. That it is our duty to "reprove our neighbor and not suffer sin upon him," none can doubt. But *how* to reprove so as to profit is somewhat difficult—Though the maxim, "The end sanctifies the means," is of dangerous tendency, and cannot be safely adopted as a general rule of action, yet in some cases I think it may. Take the case of Locke for an illustration. Had he designed merely to *insult* his company, his conduct would have been reprehensible. But designing to *reform* them, and doubtlessly evincing the purity of his motive by his countenance and the manner of his reply, his benevolent object was attained by means perfectly justifiable. This, therefore, is the object of all reproof:

And with this object in view we may use the means that would be otherwise highly censurable. I do not say, however, that we are at liberty, under any circumstances, to resort to *unlawful* means to accomplish our purpose.

The humble, the holy, and the pious conduct of Christians is a continual reproof to an ungodly world. Hence the hatred manifested by the latter towards the former. "They will always hate him that reproveth in the gate." This silent, unobtrusive and standing reproof would be entirely inefficient, if not totally destroyed, were Christians to withdraw themselves from human society, or even form themselves into a separate community, and cut off all intercourse with the world. Hence the practice of the Shakers and some others who have attempted to imitate their example, is manifestly repugnant to the genius of the gospel, and goes to defeat one grand object for which the Christian church is established.

Another method of reproof is personal. To do this, however, effectually, so as to reform the offender, much skill is necessary. It may be done by a look, by a word, or by a sudden withdrawal from the offending company.

Travelling in one of our steam-boats not long since, a gentleman who sat at the breakfast table opposite to a pious clergyman—I hope my friend will not startle at this expression, *pious* clergyman, for there may be some of this order *impious*, though I would hope they are extremely rare—let fly a tremendous oath at one of the waiters for his seeming tardiness. This pious clergyman—for such I really believe he was—gave the gentleman a very piercing, solemn look, said nothing, and soon as convenient withdrew from the table. They were strangers to each other. Some time after the offending gentleman introduced himself to the clergyman, calling him by name, [I suppose he had inquired who the clergyman was,] heartily apologized for the rudeness and impiety of his conduct and begged pardon. The clergyman remarked that the apology and confession were due more to the God whom he had offended than to himself, who was but an unworthy servant. "True," said the ashamed offender, "but it is due to you also, sir. I have often heard of you, and I know your character, and am truly sorry I have grieved you." This was an introduction to some profitable conversation, the result of which I know not. Here was reproof, seasonable, skilful, and effectual. *Christian Advocate and Journal.*

Instruction of Children, and Confirmation.

We have repeatedly urged the necessity of imparting religious instruction to the rising generation, both from Scriptural and Rational grounds. Ministers and Parents attached to our Lutheran Zion, are moreover under particular obligations, to attend to this matter according to the statutes of our Church. Go to any part of Europe; to France, England, Russia, Denmark, Sweden, and especially to Germany, and you will find that Lutherans invariably have their children early instructed in matters of religion. Here and there in our country, we may find a Minister and people, who walk unworthy their vocation as Lutherans, but, in general, the religious instruction of the rising generation is faithfully attended to.

There is however another point, which we fear, is not sufficiently sustained. We mean Confirmation, by which rite, persons are admitted to membership, after having received special instructions upon all the leading articles of Christian faith. That individuals frequently have conformed to this most wholesome method of indoctrination, and become members of the visible Church, with hearts corrupt, we admit and lament. But it is no sufficient argument against Confirmation, for the best laws are evaded and the most rigid discipline resisted, that ever have been enacted and adopted by any people.

Not only our own Church, but also the Moravian, P. Episcopal, and German Reformed, admit to membership by Confirmation, and this should be satisfactory to all, for it cannot be a bad method, if adopted by so large a body of Christians. Christians of other denominations, have different methods, and yet each is as liable to abuse as our own. We are certain, that no Presbyterian or Methodist or Baptist &c. *Christians*, will say, that all whom they admit into their respective societies, are really and truly converted to God. They weep as well as we do, that so much treachery exists among men.

We, of course, prefer our own method to all others, or we should renounce it at once and adopt another. This assertion we make, not because we were born of Lutheran parents, but because we do know, that special instructions are requisite, and that no person is confirmed in our church, unless he or she has a correct and systematic view of all the essential truths of the Bible, and of the manner of applying them. We make it, because we have seen many, who, but for these instructions, would very probably, have never been converted, or found much more difficulty in arriving at the haven of peace.

We do not condemn the methods of others. We doubt not, they

can be effectual, but we censure those Lutherans, who are ready to find fault with their own regulations, (if there be any such) and especially those who do not earnestly admonish their children to attend Catechetical instructions and Confirmation, At the age of sixteen years, we think their children should be admitted to membership. They are then ripe enough to renew their baptismal vow, unless they are ignorant, stupid and slaves of vice, then away with them. But we would compel our children to attend the Catechetical instructions under all circumstances, with the hope, that at some period God would touch their hearts and fit them to be members of the visible Church, in it to be nursed and cultivated, that they may become fit candidates for the Church Triumphant.

To show the propriety of our remarks, we extract the following from the excellent and masterly "Introductory Lecture," delivered by the Rev. C. Hodge, Professor of Oriental and Biblical Literature, in the Theological Seminary, at Princeton. This learned and pious Professor is an English Presbyterian, who, to perfect himself as a Professor, spent a considerable time in Germany, and hence, whatever falls from his lips upon this subject, merits our attention. As a good man, he admits that though he does not advocate Confirmation, yet that the method of admitting members into his own Church, is also deficient.

"There is another subject connected with religious education, which must not be passed over, and that is, pastoral attention to the young. I have received the impression that this is carried to a much greater extent, in some of the continental churches, than it is among ourselves. In the Lutheran church, as you probably know it is customary, that boys at the age of fourteen and girls at fifteen, should be confirmed; that is, be called upon to assume their baptismal vows, and solemnly recognise themselves as members of the church. That there are serious evils attending this usage, is very obvious, but that much good is effected by the pastoral attention to the young, which it occasions, cannot be denied. The candidates for confirmation each year, are formed into a class or classes, to which it is the pastor's duty to devote several hours in every week, instructing them in the principles of the gospel and of their own particular church. This course of instruction continues through the year; and as every child must be confirmed, the whole mass of the people, rich and poor, from the king's son to the children of the peasant, are regularly indoctrinated in the christian system. The degree of fidelity with which this duty is performed, depends on the character of the pastor: but it may be remarked, that even the Rationalists, in general, retain the use of Luther's catechism and other evangelical formulas in the instruction of the young. I have witnessed few scenes more impressive than the induction of one of

these little flocks of the lambs of Christ, into his sacred fold. On the day appointed for this service they came to the church, with their pastor at their head. Their entrance was greeted with a burst of cheerful music, in which all hearts and voices joined. Arranged before the pulpit, the pastor proceeded to explain to them the situation in which they stood. Consecrated to God in baptism, they had been given to the church by their parents; but having now attained an age at which they were capable of acting for themselves; having been instructed in the doctrines and requirements of the Christian religion, and in the faith and discipline of their own church; they were to decide whether they would remain in that church, receive its doctrines and submit to its watch and care. For the satisfaction of those present, their pastor examined them on the history and doctrines of the Bible, received their profession of faith, and solemn assent to be regarded as under the guardianship of the church. They knelt before him, the name and blessing of God was invoked upon them, and they arose in a new relation to the household of faith.

I am not, brethren, appearing here as the advocate of confirmation; for I am persuaded, that admitting children, and all children thus to grow up into the church as a matter of course, and thus break down the distinction between the church and the world, would more than counterbalance all the good, effected by this regular course of religious instruction. I merely state these facts to call your attention to the subject, and to have the opportunity of inquiring whether sufficient pastoral attention is devoted to the young? *whether something more might not be done, to secure their regular indoctrination in our faith and discipline, and to destroy the indefinite relation in which they now grow up, to the church?*"

"My morality wont save me."

A young man twenty-eight years of age, had often been observed by myself and others, as an uncommon example of morality. He was regular in his attendance on public worship, and in the house of God, there was about him an air of gravity and earnest attention, which reproved the dulness of many a professor. For years he had resisted the repeated solicitations of companions to engage in their frivolous amusements. A dancing-school and ball-room were, in his view, unfit places for beings, with whom time is short—beings fast bound to eternity. He had often been importuned to accompany his fellow youth on excursions of pleasure on the Sabbath; but it was an essential item in the code of his morals to remember the Sabbath day and keep it holy. He did not al-

low himself to read worldly books, or converse on worldly subjects on that day. It was his practice to study his Bible during the intervals of public worship. He had also read Doddridge, and Baxter, and Bunyan, in connexion with the Scriptures. His steadfastness in pursuing this course of conduct, was the more observable from the fact, that in the family where he had lived, he was constantly assailed by the doctrines of *Pantheism*, which was the received religion. The works of Volney, and Paine, and Hume, were thrown in his way, for the purpose of proselyting him to their gloomy system. After reading and pondering, he was the more confirmed in his belief of the Bible. The doctrinal views which he had embraced were evangelical, and no wind of doctrine was able to shake him. All that the young man in the gospel said, could be said by him.

One day this same young man called on me with the solemn inquiry, "what must I do to be saved?" "Have you not been doing much," said I, "in order to be saved? Your life has been regular, and you have done many things." "True, I have done many things; but my morality wont save me, and I never have felt fully satisfied that I was safe in resting in such superficial preparation." "With all your outward goodness, have you given any attention to the private duties of religion?" "I have—for ten years I have not ceased to pray morning and evening." "Have you not been sometimes irregular in secret prayer?" "Never—I do not recollect having neglected the duty more than three or four times during the whole period. But then I have prayed to keep my conscience quiet, not because the duty was a delight. All my moral doings, and my ten years of praying, and my knowledge of the Scriptures, do not now afford me any grounds for indulging the hope, that I am a friend of God—I have had, of late, convincing evidence, that my mind is enmity against God, and that my heart is hard and impenitent. I am a monument of divine forbearance. But he has arrested my attention, and removed the refuge to which I was secretly trusting. And I feel that it is with me the last time. I have done every thing but submit to God. O how shall I get rid of this rebellious heart? What must I do to be saved?" "You must obey the injunction immediately, *my son, give me thy heart.*"

Here was a man distressed for his soul—having no hope; though he had, from his youth up, been a boasted specimen of irreproachable morality, a constant attendant on secret devotion, a conscientious observer of the Sabbath, and correct in his speculative views of religion. If any man could hope for acceptance with God on the score of his good works, he could. But as soon as he has a discovery of his heart; he is convinced, that it is far from being right in the sight of God. What was his glory, he counted his shame.

In a few days he called upon me again. I inquired what were his feelings. A smile kindled in his countenance as he replied: I think my stubborn heart has at length yielded the point, and surrendered to God. O, there is a sweet and heavenly peace flowing from unreserved trust in God. Never before did I know the pleasures of godly sorrow. What tender meltings of soul I have had, while sitting at the foot of the cross." "You do not think," said I, "that there is any reason for you to hope from your past regularity of life, and much praying?" "Certainly not. If I am now a child of God, I have been born again, since I last saw you. I feel like helpless infancy, just passing over the threshold of life; I need hourly nourishment. How precious the promise, "as thy day is so shall thy strength be." He has gone to his master's work bearing testimony, that whatever a man may be, and how much soever he may do, if he is not born again, he cannot see the kingdom of God.—*American Pastor's Journal.*

The Families of Ministers.

When the precious encouragements, which the Bible sets before parents, to expect the blessing of God on the Christian education of their children, have been dwelt upon, I know not how many times I have heard it sneeringly said, "*no children are so bad as those of Ministers.*" And this loose assertion is with many a mighty argument against the word of God. If Ministers' children are so bad, they conclude that very little dependence, for the formation of good character, can be placed in a Christian education. And this conclusion, falling in with the indolence and general unbelief of most parents, effectually guards their minds against the influence of all that portion of the Bible, which bears upon their obligations towards their children.

The thought struck me, the other day, that it might be interesting and useful to look around upon the circle of Ministers, with whose families I might have more or less acquaintance, within a moderate distance of my father's house, to see if their children were remarkably depraved. Dr. S. had a family consisting of (as near as I can recollect) seven sons and four daughters. The daughters are intelligent, respectable, and most of them pious women. One of the sons is a respectable husbandman, of fair moral character and extended influence. The other six, (if I am right in the number,) were trained up for the engagements of "professional life." Two of them are physicians, three are attorneys, and one a clergyman. Of these six, as many as four are professed Christians; and some of them, I know, have no little weight of character in the church. One is now a member of Congress.

Mr. J.'s family consists of one son and three or four daughters. Of the daughters one belongs to the church; and all are said to be sober, intelligent and respectable. The son received a public education, was an excellent scholar, and is now a Christian minister, of rare talents and high promise.

Mr. P. had two sons and three daughters to mourn their father's death, at a time when amidst the snares and dangers of this world, they seemed especially to need his restraining, guiding hand. *All* these are now members of the church of Christ. One of the sons has already secured to himself the benefits and honors of a public education; and the other is a scholar of fair character and good promise, and is still connected with a college.

Mr. G. has one son and five daughters; all professed Christians—all, I believe, useful and respectable members of society.

Of Mr. H.'s large family, I know but little. His eldest son, who is said to be a sober young man, of good principles and a fair character, received, not long ago, the highest honors which one of the first colleges in New England confers on her sons, when she sends them forth to active life. His oldest sister is known to be amiable, intelligent, pious, and highly respectable. Of the other members of the family I know nothing.

Of Mr. K.'s three sons, two are professed Christians—one a minister of the Gospel, of fine talents and fair prospects. Five of his six daughters are members of the church, generally distinguished for their amiableness, intelligence, and active piety.

With the family of Mr. S. I am not intimately acquainted. A number of his children are professed christians. They are in general intelligent, and respectable.

With regard to a number of other minister's families, with which I have less acquaintance, I know, in general, that they contained an unusual share of good sense, intelligence, and *piety*. And in the circle, (confined to two counties, with the exception of one adjacent town,) to which these families belonged, cases of *worthless character* among the children of ministers, (I have confined my statement to *Congregational* ministers,) are *extremely rare*.

If it be inquired, whence arises the prejudice, so often entertained, that the children of ministers are distinguished for their depravity, I answer without hesitation, that it has the same origin with the hatred, which Cain felt for Abel. Ministers often set themselves in opposition to the loose maxims, by which parents, among their hearers, are educating their children. Upon these parents, they urge home their obligations to their families, now in the form of exhortation and encouragement, and now, of admonition and repro of. Conscious of guilt

the careless parent often sits uneasy. A sting is in his heart. To find relief, he casts a malignant eye upon the children of his Minister. He watches their movements with a strong desire to see them involved in error and guilt. He puts the worst construction possible upon their every fault. If they rise to excellence—are distinguished for their solid worth, he broods over his disappointment in sullen silence. If one among a hundred, proves to be worthless and wicked, he fills the land with the roar of exultation. The same cause, which conceals from vulgar observation, the substantial excellence of the great body of Ministers' children, forces into general notice the worthlessness of the remaining few.

B. G.

American Pastor's Journal.

Prayer.

We are not left to deduce instruction upon this subject from example. Our Saviour's direction is explicit. Matthew vi. 7—13. I pretend not, that Christians are confined to the prayer given by our Lord. He says, *after this manner* pray ye: not, *in these words*. But when we take his declaration—'For they think, that they shall be heard for their much speaking. Be ye not therefore like unto them; for your Father knoweth what things ye have need of before ye ask him'—in connexion with the prayer, he dictates, shortness and simplicity in prayer are forcibly inculcated.

I am aware of the delicacy of this subject and of my incompetency to discuss it. My signature may be conclusive with many against regarding what I say. But let them pause and deliberate for themselves; and if they will not respect my opinions, (and I challenge no respect for them;) let them, with proper care, form their own. This subject is connected with the salvation of souls more closely and extensively than a superficial view will discover. My suggestions concern ministerial usefulness, in respect to which a practical error, apparently inconsiderable, may do great harm, and the correction may be attended by surprising benefits. Let it be considered, that I, in consequence of my condition, may know by experience and observation what cannot be learned by speculation. There was a period in my life, during which, when I attended on divine ordinances, my mind wandered loosely at the time of prayer. The great majority of congregations, wherever I happened, discovered the same inattentiveness. Yet during this period, occasionally the earnest supplication of a preacher arrested my sympathy and carried me with him. Now, my heart condemns me, if I do not accompany the minister in prayer; but it is a condemnation which

I am very frequently forced to feel. I should be willing to lay the whole blame on my own heartlessness in divine things, but that others whom I cannot suspect, bear the same testimony.

Various and great are the efforts of the present day to diffuse Gospel truth. To all these would I give all the aid in my power; but after all, the living voice is the powerful instrument. The *preached* Gospel must be the grand means of converting sinners. Who that reflects, does not mourn, that it is not more efficacious. In accounting for this want of efficacy, great allowance must be made for the hardness of the human heart; but something, I believe much, may be charged on the manner of using the means. Let the exposition of divine truth be full and clear; but let the previous exercise prepare the heart and mind to receive it. An exercise, from which weariness arises, by no means fits the mind to hear profitably. Little things have extensive effects—these effects may be advantageous, and this law operates entirely for our benefit. But they may be hurtful; and great abilities and acquisitions are frequently lost through want of proper care in small matters.

I am aware, that I can do little, perhaps nothing, on this subject. I am confident, however, that it is of the highest importance—that it deserves the most serious consideration; and that the neglect of it is the occasion of incalculable evil.—*N. Y. Observer.*

Chinese State Religion.

The religion of China, like that of America, depends on voluntary contributions. The State enforces nothing of a pecuniary nature, nor exacts any tithes from the people. The State in China may be said rather to tolerate religion than to establish it. The State tolerates *Laoukeunism* and *Budhism*—with a little unproselytizing *Mahomedanism;* but it endows none of the three. Confucianism is not religion. It is merely a system of ethics and petty etiquette. Christianity is the only religion that is interdicted by the State, and by popular feeling, for it gives no quarters to idols; it does not sanction concubinage; it denies human merit; it requires for the Deity the homage of the heart. It tolerates neither idolatry nor vice; and therefore it is obnoxious.

But while the Chinese priesthood is unendowed, there is in a lower sense a State religion. The Governor himself went in person a few days ago, about twenty miles down the river, to worship before an idol called god of the Southern Sea. The magistrates of China are the priests of the State, and they offer incense without any additional fee.

The officers of government, individually, are occasionally perfect zealots for the national religion. At Macao, there have of late been great doings in behalf of the "Queen of Heaven." And these doings were originated by the Port Admiral, who commenced the subscription by a hundred pounds sterling. It increased to eleven thousand dollars. Public officers, Hong merchants, rice mongers, house builders, small grocers, farmers, gardeners, &c. men, women and children, with a hundred pounds or penny subscriptions, all emulated each other, as in the prophet Jeremiah's days, in behalf of the "Queen of Heaven." Intense zeal was manifested. The temple, on the rocky promontory at Barfort, has from the ruins of delapidated brick risen afresh, in a new and imposing front of granite.

After this dedication had taken place, all sorts and conditions of men, women and children, for eight or ten days successively, crowded in procession, with gongs, drums, cymbals, lutes, &c. sounding; streamers, flags, &c. waving, rushing on, broiling in the sun, to offer incense to the "Queen of Heaven." Goats, pigs, pastry, fruit, flowers, and wine, were collected by all hands, and afterwards carried in noisy procession. Young women, dressed in court style, were carried on tables as nymphs of the forest. This "Queen of heaven" was, according to tradition, about 600 years ago, a young woman named *Lin*, in the province of Fokien. We forgot to mention that the virgin *Lin*, although deified before the accession of the reigning family, was by them raised to the style of Heaven's Queen.

Late accounts from Nanking state, that the Emperor has deified an other virgin, who, during the Sung Dynasty, having spent her fortune on an embankment to keep out the tide from a certain district, which, when nearly completed, was carried away by an influx of the sea—with grief and vexation, threw herself into the current and was drowned. But the inhabitants, who have cherished the tradition, have of late begun to sacrifice to her, when distressed by similar occurrences, as that which caused her death; and they declare to the local government, that they have at such times, seen luminous appearances which indicated the presence of a divinity. The Governor, *Tseang*, late of Canton, had reported this affair to his Majesty, and obtained an imperial patent to allow the people to erect a temple, and pay her divine honors. On such occasions superstition impels the people to lavish money with great profusion.—*Canton Register.*

Scenes at a Heathen Festival.

The following is from the account given by Messrs Tyerman and Bennet, the deputation of the London Missionary Society, of their visit to India:

We had an opportunity of attending a great Hindoo festival, called "Gangamma Tianal," or the great goddess Gangamma, held in the village called Cocottapetta, distant from Cuddapah about five miles.

This was a most novel and affecting sight. About 50,000 people were assembled in a sort of grove, around the filthy pagoda, in which was the object of attraction and adoration. Before the door of this swamy-house, the people were sacrificing sheep and goats to the idol all the day, and streams of blood flowed in all directions. Around this place is a wide road, on which multitudes of bullock-basket-carts were driven, from which grain, of various kinds, was thrown in fulfilment of vows, to all such as chose to receive it. Between twelve o'clock at noon and six in the evening, we saw thirty men and two women undergo the ceremony of swinging upon hooks put through the skin in their backs; the machine which was used for this purpose was a bullock cart: over the axle-tree, a post was erected: over the top of which a beam, about 35 feet in length, passed, and moved upon a pin: the longer end of this beam extended over the bullocks: at the other end of it was a square frame attached, adorned with young plantain trees, in which two persons could stand: when the hooks were inserted into the skin, the ropes attached to the hooks were lashed firmly to the top bar of the frame, so as to allow the people to stand upon the lower bar: this being done, the beam was raised upon its fulcrum, and the persons in the frame were elevated about 25 or 30 feet above the ground: each person was furnished with a dagger in the one hand and a pocket handkerchief in the other: the machines, to some of which were yoked 6, 8, 10, or 12 bullocks, were now driven with full speed around the pagoda three times; while the deluded wretches were brandishing the dagger and waving the handkerchief, occasionally resting their weight upon the lower bar of the frame, but often suspending their entire weight on the hooks. Sometimes six or eight of these machines were driven round at the same time. On inquiring why the deluded beings submitted to this punishment, some told us that it was in fulfilment of vows made to the goddess: others, that they were hired by persons standing by, and received one or two rupees for their trouble. Among the trees were stalls and booths, in which were sold sweetmeats, victuals, trinkets, &c. Here were jugglers, beggars, and parties of pleasure; but few of them took any notice of those horrid scenes which most attracted our attention.

Never were we before so powerfully impressed with the importance of missionary exertions! Truly the dark places of the earth are full of the habitations of cruelty! Oh! that the people of England could witness the horrid spectacle, so truly infernal! Who could remain indifferent to missionary exertions; or withhold his support from those noble Societies, which propose to make known the merciful religion of Jesus, in order to enlighten the heathen and to put a stop to these dreadful cruelties.—*New-York Observer.*

WELSH ANECDOTE.—*On the Support of the Ministry.*—A Welsh clergyman invited to assist in ordination of a minister in some part of England, was appointed to deliver the address to the church and congregation; and having been informed that their previous minister had suffered much from pecuniary embarrassment, although the church was fully able to support him comfortably—took the following singular method of administering reproof.

In his address to the church, he remarked, "You have been praying, no doubt, that God would send you a man after his own heart, to be your pastor. You have done well. God, we hope, has heard your prayer, and given you such a minister as he approves, who will go in and out before you, and feed your souls with the bread of life. But now you have prayed for a minister, and God has given you one to your mind, you have something more to do—you must take care of him; and in order to his being happy amongst you, I have been thinking you have need to pray again. "Pray again! Pray again! what should we pray again for?" Well—I think you have need to pray again. "But for what?" Why I'll tell you. Pray that God would put Jacob's ladder down to earth again. "Jacob's ladder! Jacob's ladder! What has Jacob's ladder to do with our minister?" Why I think if God would put Jacob's ladder down, that your minister could go up into heaven on the Sabbath evening, after preaching, and remain all the week; then he could come down every Sabbath morning, so spiritually minded and so full of heaven, that he would preach to you almost like an angel. "O yes, that may all be very well, and if it were possible we should like it; but then we need our minister with us during the week, to attend prayer meetings, visit the sick, hear experience, give advice, &c. &c. and therefore must have him always with us; we want the whole of his time and attention." That may be, and I will admit the necessity of his daily attentions to your concerns; but then you will remember, that if he remains here, he must have bread

and cheese; and I have been told that your former minister was often wanting the common necessaries of life, while many of you can enjoy its luxuries; and therefore, I thought if God would put Jacob's ladder down, your present minister might preach to you on the Sabbath; and by going up into heaven after the service of the day, save you the painful necessity of supporting him.—*Col. Star.*

A sober dog and his drunken Master.

On the evening of the 8th ult. as we were coming from Le Roy to this place, in the Pioneer, the night being uncommonly dark, we discovered for some distance before we reached Allen's Creek, in Wheatland, that a dog not known to any of the passengers, was frequently running about the sides of the carriage, and evidently very uneasy and seeming to look with deep interest for some notice from the passengers within. When we had come to within ten or twelve rods of the creek, the dog got before the stage, and in the middle of the road, set up a most earnest barking and crying, which attracted the notice of the passengers and driver, who apprehended that all this concern of the strange dog might mean something, stopped his horses, and looked under his coach; and within six inches of his wheel, saw a man lying across the path in such a position, that had he drove two feet farther, the wheel must have passed directly over the neck of the poor creature and terminated his existence. The man was old and grey-headed, and the secret of his exposure was, he was drunk, so drunk that when aroused he could not speak! As soon as he was drawn from under the coach, the faithful dog was full of joy. His first motion was to stretch himself at full length upon his beastly master, fawning with more interest than language can describe, then jumping across his body backward and forward, as if to shield him from danger, or to infuse animation into his almost lifeless body. We state these facts for two reasons; first, to show the danger of rum, and secondly, the sagacity of the animal. The faithful interest manifested by the dog, could not have been more fully expressed, even if he had possessed the power of speech. And we must add one word more to set the disgusting drunkard before the reader; he held in his hand the neck of a *broken bottle!*

PASSENGERS.

P. S.—There are eight living witnesses of the above facts, which happened only two days since. *Rochester, April* 10, 1829.

Prodigies.—The two children Susan and Deborah Trip, now at the Museum, are the most wonderful beings ever seen in Albany, and exceeded by none, probably, in the whole world. The oldest is five years and eight months old, and weighs 203 lbs.; the other is two years and ten months, and weighs 119 lbs. They are active, and their gait resembles the rocking of a 74 in a storm. Their countenance indicates health, and there is no reason to be given for their remarkable size. The sight of them strikes the spectator with the greatest astonishment, for no one can previously conceive a proper idea of their appearance. They were born in the town of Freedom, Dutchess county.

Albany Daily Advertiser.

Comet of 1811.—A recent letter from Dorpat mentions that Professor Lamberti, of that University, has calculated, that the comet which remained so long visible in the year 1811, was 57 2-3ds times less than the sun, but seventeen times larger than Jupiter, twenty-five thousand, one hundred and four times larger than the earth, and one million, two hundred and fifty-five thousand, two hundred times larger than the moon; whilst its volume exceeded the conjoint dimensions of all the planets in our solar system.

Great Seal of England.—The great seal itself, when not in the King's own custody, was entrusted to the Chancellor, whose salary, as fixed by Henry I. amounted to 5*s.* per diem, besides a "livery" of provisions. And the allowance of a pint and a half, or perhaps a quart of claret, one "gross wax light," and forty candle-ends, to enable the Chancellor to carry on his house-keeping, may be considered a curious exemplification of primitive temperance and economy.—*Quarterly Review.*

Turkish Treason.—Three messengers, who bore to the Pacha Iscapan Oglo, the news of the recent surrender of Tournal to the Russians, were instantly beheaded. This is a common punishment in Turkey for the bearers of bad tidings. The Turkish Governor of Tournal, on being informed of this cruelty, very prudently resolved to consider himself a prisoner of war, and remain with the Russians, although he had a right by the terms of capitulation, to join his countrymen. Jussuf Pacha, who surrendered Varna, because he could hold out no longer, acted with similar caution, for which the Sultan's good friends in Europe and America have branded him as a traitor.

Elias Hicks.

This man has recently been preaching, in Rose-street meeting house, to a great heterogenous mass of people, many of them Frances Wright's converts, drawn there to observe the similarity of views between him and the said oratress. His doctrines touching Christ, approximate very near to her's, being that of a good prophet, and a good example, but having no more of the divinity about them than *ourselves*, making our faith in his sufferings mere idle speculations; the old man seems to have lost none of his usual artifice in dressing out his idol in a plausible manner. The Oratress went to hear him on the 1st inst. and like many others were the sport of an (*April Fool.*) She would have done well on that occasion by amusing the audience with some of her reflections. I doubt not, it would have been as edifying as that they did hear. It came from a name-sake of the old man's who often gives them, I am told, abundance of precepts, but does not enforce them by example.

The Hicksites, are grievously nettled because, having left the principles of Friends, they cannot take off with them the reputation, nor the true character of the Society; their principal *Amicus*, has been considered by our Friends in England, and also in this country, as having failed in portraying our principles, but merely those of their own company; and knowing this, that they quarrel with every thing which Friends say or write in order to keep up some excitement, is too obvious.—*New York Telescope.*

The Bible of Divine Origin.—pp. 40. This tract is one of two to which was awarded the premium of fifty dollars, for the best tract to "obviate the trite objections urged against the bible;" and is from the pen of the Rev. John De Witt, D. D. professor of biblical literature in the theological seminary at New-Brunswick, N. J.

It was stated at the Greek meeting on Friday evening, that Chancellor Kent's Commentaries were about to be translated into Modern Greek, to serve as a basis for judicial proceedings in the land of Solon and Lycurgus. Webster's Address at the laying of the corner stone of Bunker Hill Monument, has already been published and extensively circulated in that interesting country.—*N. Y. Journal of Commerce.*

Vienna, March 12.

The following tragical event has happened lately at Horn, Austria. A butcher having a large sum of money about his person, arrived at an inn near Horn. The company he met in the lower apartments appeared to him very unfit to trust himself among, with his money, and growing suspicious, he begged the landlord to give him a bed-room on the upper floor. The landlord inquired after his motives, and the butcher acknowledged that he had a great deal of cash about him. The landlord then offered him an inner apartment, behind his own, and showed it to the butcher, who approved of the same. The landlord left him there. In the meanwhile the butcher misses his dog—this circumstance renews his suspicion—he steals down into the yard to search for his faithful companion. After a deal of trouble he discovers his dog howling in a cellar, where he was locked up, and succeeds in liberating him. Relying on his trusty animal, he resolved not to go to bed yet, but to enter the lower room once more.

In the mean time the landlord's son returns from a journey he had made to purchase wine. Being fatigued, and perhaps somewhat intoxicated, he went to the well-known chamber, and without any knowledge of what had happened, he laid down on the bed prepared for the stranger. It was now midnight, and the sleepy butcher found himself under the necessity of seeking his resting place. He went up stairs, and peeping through the door, which was on jar, he perceives the landlord throwing a cloak over the bed, and striking some heavy blows at a man groaning beneath the cloak. He recoils and shrieks with horror. The landlord turns round and is thunderstruck upon perceiving the butcher. In his despair he assails him too; but the dog seizes the wretch and pins him to the ground. The alarm was given and the landlord finds he has killed his own son. He hastens that very night to surrender himself to the judge, as the murderer of his son.

The Cherokee Phœnix says,—"We have seen a letter from the Choctaw nation, which states that the prospects of religion among that people are encouraging, particularly at Ai-ik-hun-na, a missionary station under the care of the American Board of Foreign Missions. Quite a number, it is hoped, have passed from death unto life. What is still more encouraging, two of the principal chiefs, Col. Folsom and Col. Leflore, have taken a decided interest in the religious prosperity of their people, and are using their efforts to promote their moral improvement. The seed sown during eleven years, is beginning to spring up. "In due time ye shall reap if ye faint not."